soldiers, and victory is prepared by the laborious plans of the staff. It is accordingly a more solid contribution to progress on the part of any one of the subsections of the human race if it has performed its duty consistently in the lesser functions than if it has contributed one of the giants of discovery, whose intuition and good fortune enable him to sum up the work and the tendencies of his generation.

The Jews have provided both the one and the other. For centuries past, they have formed an integral part of the culture of Europe, and have contributed to it incessantly—as scientists, as men of letters, as translators, as explorers, as pioneers, as physicians. Had Haber or Reiss or Ehrlich not made his discoveries, it may well be that someone else would have done so—a little later, perhaps—for those discoveries were in the air. It is of even greater significance, then, to recall that in the more remarkable achievement, the evolution of that vibrant intellectual atmosphere in which these discoveries were made, the Jews also collaborated effectively—and not in the last century only. Western civilisation would not stand where it does to-day without that collaboration. The world could not afford to dispense with it any more than with that of England, of France, or of Germany.

There is a corollary, however. These Jewish investigators and discoverers had in almost every case non-Jewish teachers on the one hand, non-Jewish pupils on the other; just as many (or most) of the other

great scientists and discoverers of modern times received their training partially from, and transmitted it to, Jewish experts.

The resultant discoveries cannot be logically qualified as "Jewish" or "non-Jewish". The distinction is, from this point of view, arbitrary and ridiculous. (If the term has been used in the foregoing pages it is simply